

N^o 22
GALLIONISM truly *S*tated: Or, *The Duty*
of the Magistrate with respect to Religion.

A
S E R M O N

Preach'd at the ASSIZES held at

R E A D I N G,

I N T H E

County of B E R K S, *July 18. 1721.*

Before the Right Honourable

The Lord Chief Baron B U R Y,

A N D

Mr. Baron M O N T A G U E.

Containing an Answer to Dr. IBBOT's Sermon, Preach'd
the 29th of September, 1720, before the Lord
Mayor of LONDON. on the same Text

By JOSEPH SLADE, M. A. Curate of the Parish of
St. Mary in Reading.

L O N D O N: Ⓞ

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GALLONISTHURST, 18th July 1874
of the Magistrate with respect to R. 1874

A

SE R M O

Recd. at the Assizes 1874

RE ADING

IN THE

County of Bucks. 18th July 1874

The Lord Chief Baron BURK

Mr. Baron



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To the Honourable

Sir *JAMES MONTAGUE*, Kt.

One of His MAJESTY'S Justices of the
Court of *Exchequer*.

My LORD,

UPON the Request of the Worshipful Reginald Fellow Esq; High Sheriff of the County of Berks, and several Others, but especially upon the Approbation which Your Lordship was pleased to express of the following Discourse to the Gentlemen of the Grand-Jury, (which, in the Opinion of Most that heard it, was Intimation enough of Your Desire of having it made Publick) I have ventured to send it into the World under Your Lordship's Patronage, humbly presuming from Your Lordship's known Candour and Goodness, that You will pardon my doing this Honour to myself.

When the Preachers of this World lie in wait to deceive, and the Powers of Darkness prevail mightily, a strenuous Opposition is then the Duty of every Man, and more particularly of the Magistrate, and the Ministers of God's holy Word.

Your Lordship has shewn Yourself the very Reverse of the Infidel in the Text, and done the part of a good Christian, as well as a good Magistrate.

At a Time, when the Restoring of Publick Credit was the great Business of the Nation, to Your Lordship's Honour be it spoken, Your Lordship in Your excellent Charge shew'd a

DEDICATION.

more than ordinary Zeal for Restoring, what is of much greater Importance, the Credit of Religion. One Instance of that Zeal, and a very necessary one in these Parts, They, whose Practice it is to shew a Coldness to any Instructions from the Pulpit, will, I hope, take care to remember.

And as it is true Nobility to be a Patron of Virtue in Distress, Your Lordship has the best Title to Honour in espousing the Cause of Religion in Time of Need.

I have attempted to invalidate a Doctrine, that cannot but be of the most pernicious Consequence both to Church and State; to vindicate the Magistrate; and, from a Sense of his Duty and Interest, to excite him to a vigorous Exercise of a Power, which, Some with great Modesty say, belongs not to him; but a Power which, I think, he has a Right to from everlasting Prescription.

I have done my poor Endeavours to prevent the Mischiefs of the foresaid Doctrine; and if I shall happily contribute anything thereunto, I shall have my Design. I am,

My LORD,

With all due Respect;

Your Lordship's much Obliged,

and most Obedient, Humble Servant,

JOSEPH SLADE.

ACTS xviii. 14, 15.

And when Paul was now about to open his Mouth, Gallio said unto the Jews, If it were a matter of Wrong, or wicked Lewdness, O ye Jews! reason would that I should bear with you :

But if it be a Question of Words and Names, and of your Law, look ye to it ; for I will be no Judge of such matters.

THE Magistrate has been lately taught from these words, (a) that Religion is not his proper Business, nor ought he directly to intend it in the Execution of his Office ; that (b) religious Matters, as such, lie out of the Verge of his Power ; that (c) for him to interpose and make himself a Judge, and a Revenger in Affairs, which are purely of a religious Nature, is to transgress the Bounds of his Duty, and to invade the Prerogative of God ; that (d) 'tis nothing to him what false and erroneous Opinions Men hold, what ridiculous absurd Doctrines they profess ; or, in a word, what they believe, or disbelieve in Religion, so long as hereby they do no Prejudice to their Neighbour, nor make any Alteration in Mens civil Rights, nor disturb the publick Peace and Quiet ; that no Man (e) has any Authority to make any Alteration in what God has established, and to enforce his Laws with any other Sanctions than what he himself has appointed ; and lastly, that he will find (f) sufficient Exercise for his Sword, without turning the Edge of it against false Doctrine, Heresy, and Schism ; with

(a) Dr. Ibbot's Sermon before the Lord Mayor, September 29 1720. Page 7. Quarto. (b) p. 9.
(c) p. 15. (d) p. 21. (e) p. ib. (f) p. 24.

with much more the same purpose. Which Passages fully set forth this Doctrine, viz.

That the Civil Magistrate is (I may say, in Duty bound) not to concern himself at all in Matters of Religion :

Which I take to be a Doctrine opposite to *Truth* ; prejudicial to the Interest of *Religion* ; repugnant to the *common Sentiments* of Mankind ; to *several of the Laws* of this Realm ; to the *Practice* of all Nations, *Heathen* as well as *Christian*, and of These *Honourable Persons* here before us ; who, in order to *punish*, do generally at these times *Charge* the *Gentlemen* of the *Grand-Jury* to *present*, not only such Persons as do offend against the *Government*, and *one another*, but such also, as do offend, *purely*, against *God*.

That I may then give an Answer to this presumptuous Writer, and expose the Wickedness, the Falsity, and Absurdity of his Doctrine (which, I hope, will by None be thought, None sure that has any Concern for Religion, either an *improper*, or an *unseasonable* Undertaking upon this occasion) I shall,

First, shew, in Opposition to Him, that the Civil Magistrate is, in Duty bound, to take care of Religion ; and then,

Secondly, That the Arguments, advanced by Him in Proof of His Doctrine, are very weak, and inconclusive.

First then, I am to shew, that the Civil Magistrate is in Duty bound to take care of Religion. And for this I may argue, first, from *Universal Practice*, all Civil Magistrates of every Nation, past and present, as far as we know, concerning Themselves about the Religion of their own Country, and punishing Those, who speak evil of the Establish'd Religion. In Heathen Governments of old, we find *Aristotle* and *Anaxagoras* accus'd, and *Socrates* and *Protagoras* condemn'd for holding Opinions contrary to the Religion of their Country.

Country. The *Athenians*, as the *Jewish Historians* inform us, (g) punish'd Those, who spake but a Word against the Gods, or the Religion, establish'd by Law. The *Romans* also would suffer no Innovations in Religion, would permit (h) none but their own Country Gods to be worshipp'd, and even these to be worshipp'd after no other than their own Country Manner. And for this reason it was, that *Claudius* banish'd, or, as the Holy Scripture expresses it, (i) commanded all Jews to depart from Rome. And whoever will not believe this to be the Practice of Nations at present, let him go into any of the *Mahometan* Countries, and preach against the *Alcoran*: Or let him go into any *Christian* Country besides our own, and preach down the *Bible*, by denying all Divine Revelation; let him declaim against the Being of a God, against the Divinity of the Son of God, or against any Establish'd Doctrine of the National Church; and I question not but the Civil Magistrate will soon convince him, that He thinks it his Duty to turn his Sword against so notorious an Offender. But as to our own Nation, it is very plain, that it has always been the standing Opinion, that it is the Duty of the Civil Magistrate to take care of Religion, in that we have always had Laws in force against Offences, purely of a religious Nature, as *Blasphemy*, *vain Swearing*, and a *Profanation* of the Lord's Day; which are Offences neither against Society, nor our Neighbour, but only against God. It being thus then, that we have *Universal Practice* on our side in the Point before us, which is to be look'd upon as a *Universal Determination* in favour of us; This is, or at least should be, of some (I may say of very great) Weight to every one in passing Judgment on this Matter.

Secondly, I may argue in Confirmation of our Doctrine from the Reasonableness of it, nothing being more reasonable, than

than that the *Minister of God* should always have an *Eye* to the *Honour of God*, in the Execution of his Office. But,

Thirdly, For the more easy, and more sure Decision of this Controversy, let us have recourse to the *Holy Scriptures*, and first, to those of the *Old Testament*, and see what the Practice of *Jewish Magistrates* was, Who were under a more immediate Guidance and Direction of *God*, than Those of any other Nation then were. How then did *These* act with respect to Religion? Were they perfectly indolent, and unconcerned about it? Or were they not? It is very evident, that they were not. For we can scarce read any Chapter in the History of them, but we find them interposing, and concerning themselves about it. One is said to have set up an Idolatrous Worship, and another to have taken it away. Those that did not take away the high Places, but did permit the People still to offer, and burn Incense upon them, are said, upon this very account, to (k) do that which was evil in the sight of the Lord; and Those that did take them away, (l) to do that which was right in the sight of the Lord. Now how could their permitting Idolatry be doing evil, and their destroying an Idolatrous Worship be doing right in the sight of God, if it be the Duty of Magistrates not to concern themselves at all about Religion? This, I conceive, even our Adversary Himself must be at a loss to understand. But moreover, we read of *Jehu*, that he (m) slew all the worshippers of *Baal*; and of *Josiah*, that he (n) destroy'd the Idolatrous Priests. Now all this our Author has taken no notice of. And indeed he wisely avoided an Attempt to reconcile his own Doctrine with the Practice of these Kings. For that which They did, and which, the Scripture says, was doing right in the sight of the Lord, He says, was transgressing the bounds of Duty, and invading the Prerogative of God.

(k) 1 Kings xi 6, 7. 2 K. xxi. 20. 2 Chron. xxxiii. 2, 3. (l) 2 K. xviii. 3, 4. 2 Chr. xiv. 2, 3. 2 Chr. xxxiv. 2, 3, 4. (m) 2 K. x. 25. (n) 2 K. xxiii. 20.

It is beyond Contradiction then, that the Kings of *Israel* did not think that *Religious Matters*, as such, lay out of, but within the *Verge of their Power*; and that it was nothing, but something, to them, what false and erroneous Opinions Men held, what ridiculous and absurd Doctrines they professed, or what they believed, or disbelieved, in Religion, altho' hereby they did no Prejudice to their Neighbour, nor made any Alteration in Men's Civil Rights, nor disturbed the publick Peace and Quiet. For the worshipping of Idols was a Religious Matter, as such; it did no Prejudice to any Neighbour, made no Alteration in any Man's Civil Rights, nor did it disturb the publick Peace and Quiet: And yet these Kings interposed in this Matter, made themselves Judges and Revengers, and would not tolerate the Worship of any other than the One Supreme God.

If it be said, that thus indeed it was under the *Jewish Oeconomy*, that the Kings of *Israel* did interpose, and had some Authority in Matters of Religion; but that now under *Christ* the Case is otherwise, He having given no such Authority to Magistrates. To this it may be answered, That there is very little of Authority to be found given by God to the Kings of *Israel* for doing what they did; that they seem to have acted not so much from any express Command of God, given in particular to Them, as from Reason, and the common Practice of all Nations: Which is something of an Argument, that for Magistrates to concern themselves in Matters of Religion, is a Practice as old as the first Generation, derived even from *Adam* himself.

But to come more close to the Point. As in *Christ's*, and his *Apostles* Times, no King had honoured himself with being a Subject of *Christ's* Kingdom; so we find little said, either by *Christ*, or his *Apostles*, of the Duty of Kings. No doubt therefore but He designed to leave Kings in possession of those Powers He found with them. He knew it to be the Practice of the Kings of *Israel*, yea, of all Nations, to exercise a Power

in Religious Matters; had He therefore intended to put a stop to this Practice, we cannot imagine, but that He would have declared his Intention: but since He has made no such Declaration, His *not condemning* may be very justly taken for *allowing* the Practice.

With this great Advantage then on our Side, I think the Little that is said in the New Testament with relation to the Civil Magistrate, is very sufficient to settle the Matter in Dispute, and to convince every *Christian Magistrate*, that it is his Duty to encourage, to support, and maintain the *Christian Religion*. St. Paul terms the Magistrate (o) *The Minister of God*, and a *Revenger to execute Wrath upon him that doth evil*. From whence I argue, first, That if the Magistrate be *God's Minister*, it is his Duty to concern himself about *God's Honour*; and therefore that *Religion is his proper Business*, and that he ought *directly to intend it in the Execution of his Office*. I argue, secondly, That if the Magistrate be *God's Revenger to execute Wrath upon him that doth evil*, that is, that commits any Sin against God, whose *Minister and Revenger* he is; then the Magistrate must have a Power in himself of adding *Sanctions of his own* to the *Sanctions of God's Laws*: Which is not making any *Alteration in God's Laws*, (as our Author seems to imagine) but only more powerfully *enforcing Obedience* to them. For let it be considered, that the Magistrate cannot execute *God's Wrath*, or the *Sanctions or Penalties which God Himself* has appointed to his own Laws, which are the invisible Terrors of another World, upon Evil-doers: These indeed are *out of his reach*, and *beyond his Power*: but *Wrath* he is to execute; and what *Wrath* then can it be, but *Penalties of his own appointing*? Indeed our Author makes the Magistrate an *Executor of Wrath* upon him only that offends against (p) *Society or Government*,

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as if St. Paul in that place meant no other by *Evil* than *Political Evil*. Absurd Interpretation, to make *God's Minister* the *People's* only, and not *God's Revenger* !

But farther, if the Magistrate be not to concern himself at all about Religion, what meant the *Spirit of God* by foretelling of the *Christian Church*, that (q) *Kings* should be her *Nursing Fathers*, and *Queens* her *Nursing Mothers* ? How they can nurse the Church without taking any Care, or concerning themselves at all about her, is to me such a Mystery, as, I believe, can hardly be explained by our Author. Strange, that the Magistrate should be the *Nursing Father* of the Church, and yet that even (r) the promoting true Religion should be plainly out of his Reach, and beside his Office, as our Author asserts ! Hard Fate, that the Magistrate must make no Distinction between Men of the greatest, and Men of no Merit ; between Men of the best, and Men of no Religion ; or, what comes pretty near the same, between Men of a false, and Men of the true Religion ! Hard indeed, that he must deny no Favour to the *Papist* and *Dissenter*, which he grants to the *Protestant* and *Conformist* ! What our Author, and that (s) incomparable Author, as he calls him, (whose *Letters of Toleration* there is no doubt to be made but he has well considered, but *Letters*, that, I dare say, in the Opinion of all Men that are in the Interest not only of the *Church of England*, but of *Religion in general*, ought never to be quoted, but with a design of correcting them ; I say, what *These*,) and another *Incomparable*, whose great Art lies in writing unintelligibly, and turning plain things into obscure, can intend by such Doctrine as this, I know not. Sure, they cannot possibly intend to do any Service to Religion by it, because it is, evidently, of the utmost Disservice to it. Whether they may think to serve themselves by it or no, I will not say ;

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say; but thus much I will dare to say, that if they have such a Thought, their Disappointment will be very just.

To these Arguments from Scripture give me leave to subjoin another taken from the Prayers of our most excellent Church. In the Prayer for the whole Estate of Christ's Church, we pray for *All in Authority*, that they may truly and indifferently minister Justice to the Punishment of Wickedness and Vice, and to the Maintenance of God's true Religion and Virtue. And in that most excellent Collect after the Ten Commandments, we beseech God so to dispose and govern the Heart of George, his Servant, our King and Governor, that in all his Thoughts, Words, and Works, he may ever seek God's Honour and Glory, and study to preserve God's People committed to his Charge in Wealth, Peace, and Godliness. From hence the Magistrate may plainly perceive, that it is the Opinion of this Church, that it is his Duty to punish Wickedness and Vice, to maintain true Religion and Virtue, to seek God's Honour and Glory, and to preserve the People under him not only in Wealth and Peace, but in Godliness too. And from hence too our Author may as plainly perceive, that he has preached one way, and all his Life-time prayed another; a very lamentable, tho' no very rare thing in these Days, the distinguishing Characteristic of which is to glory in our Shame.

But now after all, supposing it should be granted, that the Office of the Civil Magistrate is confined only to Mens Civil Rights, and to the Preservation of Peace and Quiet, it will by no means from hence follow, that he ought not to turn his Sword against false Doctrine, Heresy, and Schism; yea, it does from hence follow, that he ought to do it. I question not, but it will be always found true upon Experiment, that Government cannot well, if it can at all, subsist without Religion. Plutarch says, (t) That a City may be as well built in the Air, without Earth

Earth to stand upon, as a Republick be either constituted or preserved without the Support of Religion. And *Livy* tells us of *Numa*, that when he was about to settle Government, he (u) first took care to inculcate Religion into the Minds of Men, as supposing that the Former could never stand without the Latter. If then Government cannot subsist without Religion, and it be the Duty of the Magistrate to preserve Government, without which Peace and Quiet cannot be maintained; it is the Duty of the Magistrate, even for the sake of Government, to take care to preserve Religion. And as to *Uniformity* in Religion, it is very evident, that if it be the Magistrate's Duty to preserve Peace and Quiet, it is his Duty to take care of this too. For it has been found by woful Experience, that nothing more weakens the Sinews of Government, and breeds greater Discord and Animosity in a Nation, than Differences in Religion, and a Toleration of a Multiplicity of Opinions. Tho' then, I say, it should be granted, that the Civil Magistrate be only to have an eye to the publick Peace and Quiet in the Execution of his Office, yet it is very plain, that it is his Duty to turn his Sword against false Doctrine, Heresy, and Schism.

You have now seen it appear from *Universal Practice*, from *Reason*, and from the *Holy Scriptures* both of the Old and New Testament, that the Civil Magistrate is in Duty bound to take care of Religion. And from what has been said it is very plain, in Opposition to our Author, that *Toleration* is no Man's Right, but a Favour only, or Indulgence in the Civil Magistrate, which he may grant, or withhold, as he thinks fit.

Having thus settled the opposite Doctrine to that of our Author, I now proceed,

Secondly,

Secondly, To consider the Invalidity of those Arguments advanced by Him in Proof of His Doctrine.

His Arguments are drawn from the End and Design of Civil Government, and of Religion.

But before I shew the Invalidity of these Arguments, since the *Conduct* of the Magistrate in the *Text* was what they were urged in Vindication of; and since he sets forth *this Conduct* as a *Rule of Practice* to all other Magistrates; I hope it will not be deem'd impertinent, first, to make some Inquiry into the *Character* of this Magistrate, and also into his *Conduct* in the *Text*, and the *Reason* of it, to take off the false Glosses that have been given it, and to represent the *Man* and his *Works* in their true Light; to the end that Magistrates may see, how very unhappy, to say no worse, our Author has been in his Choice of a Magistrate to recommend to their Imitation, and what ill Advice they have had from him.

But here I cannot, first, but lament the miserable State of Religion amongst us. And who indeed, that has any Sense of a *God* in his Heart, or that has any regard to the *Honour* and *Glory* of *God*, can but grieve to see Religion stript naked in its *own House*, and exposed to the Rage and Insults of its cruel Adversaries, and this too by one of its own Guardians? Who could ever expect, even in *these Days*, to have seen the Unbelieving, the Unrighteous *Gallio* cull'd out amongst all the Magistrates mentioned in holy Scripture, dignified with the *Titles* of WISE and GOOD, and set forth by an eminent *Divine*, as the grand *Exemplar* to *Christian Magistrates*? What can be the Reason why this *Preacher* should never once mention the Names of *Hezekiah*, *Josiah*, nor any good Magistrate, in his whole Performance, but because the very Name of Either of These would have spoil'd his Project, by convincing his Audience, that he was imposing upon their Understandings? *Gallio* was the only Magistrate

gistrate that was to be found in all the Bible for his Purpose ; and therefore 'twas very prudentially done to name no other. But to go on to his *Character*.

Gallio was a Roman, and consequently, as to his Religion, a Worshipper of the Roman Gods. He was Deputy Governour of the Province of *Achaia*, or *Greece*, of which *Achaia* was the chief Part, under *Claudius* (not *Augustus*) the Roman Emperor. I shall not trouble you with what *Profane Authors* have said of him, as being not much to the Purpose, but shall confine myself wholly to *Sacred*, which is much the best History : Wherein, tho' we have not much said of him, yet we have enough to let us see, what manner of Man he was. The Account then that we have of him here is this : *When Gallio was the Deputy of Achaia, the Jews made Insurrection with one accord against Paul, and brought him to the Judgment-seat, saying, This Fellow perswadeth Men to worship God contrary to the Law. And when Paul was now about to open his Mouth, Gallio said unto the Jews, If it were a Matter of Wrong, or wicked Lewdness, O ye Jews, reason would that I should bear with you : But if it be a Question of Words, and Names, and of your Law, look ye to it, for I will be no Judge of such Matters ; and he drave them from the Judgment-seat. Then all the Jews took Sosthenes, the chief Ruler of the Synagogue, and beat him before the Judgment-seat ; and Gallio cared for none of these things. From which Account it may be observ'd,*

1. That Gallio was a very ignorant Person in Matters of Religion (the Case, I fear, of most Magistrates that do not concern themselves about it.) For he calls the Difference between the *Jews* and *St. Paul*, which was concerning the *Worship of God*, a *Question of Words, and Names*, as if he thought the Religions of Both to consist in little else : Which shews, that notwithstanding his high Station, he was utterly unacquainted with, or knew nothing of, Either Religion ;
and

and altho' too, at that Time, Both Religions had made a considerable Noise, and been talk'd of almost throughout the World. And this his *Ignorance* was, without all doubt, the only Reason of his refusing to be a *Judge* in the Matter before him. Indeed our Author very gravely imputes it to his great *Understanding*, to his being (w) *well acquainted with the Nature and Extent of his Office*; as if Gallio had thought it to be contrary to his *Office*, and not within the Limits of his *Commission*, to meddle at all in such an Affair, and so had refused to be *Judge* upon a Principle of *Conscience*, of not *abusing the Power lodged in his Hands, by applying it to Purposes foreign to the original Design of it*. What reason our Author might have for judging him to be a Man of a *tender Conscience*, I know not; surely, by St. Luke's Account of him, any one would rather judge, that he was a Man of *no Conscience*, or, as we use to speak, a *very large one*. And how our Author could imagine, that he should think it *beside his Office* to judge in the Matter before him, is very unaccountable. Was not Gallio a *Roman*? And was it not customary for the *Roman Emperors*, and Those that were in Authority under them, to judge in Matters of Religion? If there be any Truth in History, it was. How then should the *Roman Gallio* come to understand the *Nature and Extent of his Office* differently from all the *Roman Governours*, and contrary to the Custom of his *own Country*? No, he did not, he could not, so understand it. His refusing to be a *Judge* therefore was not owing to *Conscience*, nor to his great *Knowledge*, but to his great *Ignorance*, and *Incapacity* of being a *Judge*. He *knew* nothing of the Matter in Debate, and therefore could *determine* nothing about it. Admirable reason therefore had our Author to cry up his *Wisdom*,

to tell the World that he acted a wise Part in this Affair. He acted so as every Man of common Sense would have done. He acted so as by reason of his Ignorance he was necessitated to act. But had he not been ignorant of the Matter in Dispute, he could not have well acted otherwise than he did. For how could He have determin'd Either Party to be in the Right, who believ'd Both to be in the Wrong? But farther, I would ask our Author this one Question, That supposing St. Paul had spoken as much against the Roman, as he had against the Jewish Religion, and had been persecuted for it, and brought before Gallio by the Roman Zealots, whether he thinks, that Gallio would have given the same Answer to the Romans as he did to the Jews, that is, have told them, that he would be no Judge in the Matter? No surely, he cannot think that his good Deputy would have so dismiss'd them. Had he done it, in all Probability he himself had been dismiss'd from his Post for so doing. But yet, according to our Author's Representation of him, he must have done the same in this as in the other Case, that is, if he had acted upon this Principle, that the Civil Magistrate had nothing to do in Matters of Religion. One of these two things then, I think, our Author must allow, That either he was very ignorant of the Qualifications of the Person, whose Example he was recommending: or else, That he look'd upon the Magistrates he was speaking to, to have been like Gallio, that is, as ignorant, and incapable of passing Judgment in any Matter of Religion, as Gallio was. Which of the Two our Author will make choice of, I cannot tell; but I hope, he will rather chuse to take Shame to himself, than to cast so foul an Aspersion upon any Christian Magistrate.

2. From St. *Luke's* Account of *Gallio*, he appears to have been a very *stupid* Person. For just after he had own'd to the *Jews*, that in cases of *Wrong* it was reasonable that he should interpose, and do Right, he suffer'd *Sosthenes*, an innocent Person, to be beaten before his Face without interposing, or taking any notice at all of it; as if he saw not the Inconsistency of his Words and Actions. And as this *Breach of Peace* was made in *his own Presence*, and when he was sitting upon his *Judgment-Seat*, it was one of the highest *Affronts* that could be offered to his Authority; and yet he shew'd no *Resentment* at all of it; he *car'd for none these things*.

3. From the *sacred* Account of *Gallio*, he seems to have been a Person *indisposed to Piety and Learning*. He was an ignorant Heathen, that knew nothing of the Religion, either of *Moses*, or of *Jesus Christ*. And he had then, when the *Jews*, and *St. Paul*, were come to plead before him in Defence of their Religions, a very fair Opportunity of being inform'd of the Nature of Both. But he was so far from discovering any Inclination to receive Instruction in those Matters, that he had not so much as the Curiosity to hear any thing about them; for as soon as he perceived that their Quarrel was about their Religions, he immediately *drove them from the Judgment-Seat*, without so much as suffering the *Apostle* to speak at all: here- in acting quite the reverse of the great and honourable *Agrippa*, who instead of not suffering *St. Paul* to speak, when he was before him, sent for him on purpose to hear him. This Person, thus *indispos'd*, thus *negligent*, and *unconcern'd* about the Salvation of his Soul, is our Author's good Man, who, upon his Refusal to be Judge in a religious Controversy, he says, (x) *was too good a Man to list himself in any Party*. By which Words I hope he did not mean, that *Gallio* was too good

good, either to turn *Jew*, or become a *Christian*: But whatever else he meant, I question not but he intended to shew a Zeal against all *Parties* in Religion. And may it be the Fate of all those, who are wicked enough to express the same Zeal with our Author, so to unveil, and expose themselves, as he has done. For certainly, if there be any *Truth* in Religion, *some Party* must be in the right: But for our Author to shew a Zeal against entering into any *Party*, looks, as if he thought no *Party* to be in the right, and so no *Truth* to be in Religion.

Lastly, From the former Account it is very plain, that Gallio was a very *unjust* Person. Of this we have two Instances; One in his not rescuing the poor persecuted *Apostle* from the Violence of the *Jews*: The Other in seeing the Injury done to *Sosthenes*, without interposing, and doing him right.

You have now seen the *Character* of Gallio drawn from *Sacred Scripture*, together with the *Reason* of his *Conduct* in the Text. And his *Character* in short is This: He was an ignorant, stupid *Heathen*, without any *Disposition* to *Piety* and *Learning*, and without common *Justice*. And This is the Man that our Author has attempted to *justify* (an attempt which, I dare say, no *Christian* Divine before him ever made; and which, I hope, none after him ever will) and to set forth his Example as the Standard of right Practice. I have been somewhat tedious in this Matter; but I thought it necessary to say thus much, to set the Sacred History of Gallio, of which my Text is a Part, in its true Light; doing of which would, I thought, of itself, be a sufficient Confutation of our Author, and would fully expose the Weakness of any Argument taken from Gallio's Conduct for the like Practice in a *Christian Magistrate*. For according to the Light that has been now given to this History, which, I am fully perswaded, is its true Light, the

Argument from *Gallio's* Conduct must stand thus: *Gallio*, a Magistrate, who was neither a *Jew*, nor a *Christian*, would not interest himself in the Religion either of *Moses*, or of *Jesus Christ*; therefore no *Christian* Magistrate should interest himself in the *Christian* Religion: Or thus, One Magistrate would not act in favour of That Religion, which he thought to be *false*; therefore no Magistrate should act in favour of That, which he thinks to be *true*. Whatever *Christian* can argue at this rate, or approve of such arguing, without being asham'd, I cannot but say, let him be either a *Divine*, or a *Magistrate*, he discovers very great *Ignorance* in the *Art of Reasoning*, as well as *want of Friendship* to the *Christian Religion*.

From what has been now said of *Gallio*, we may fix the Signification of the new Word *Gallionism*, the Coining of which has given some Disturbance to our Author. It signifies *Infidelity*, *Ignorance*, *Stupidity*, an *Indisposition* to *Piety* and *Learning*, and *Injustice* in a Magistrate. *Infamy* enough then the Word does, and ever must, carry with it. But yet I cannot say, but that the Word is generally abus'd in being made use of to express *greater* Infamy than it really does. For it is generally made use of to express an *Unconcern* in a *Christian Magistrate* about the *Christian Religion*. Whereas this is an Infamy, that the Word *Gallionism* does not, cannot reach, it properly signifying no more than an *Unconcern* in a *Magistrate* about a *Religion* which is not his own, and which he believes not to be true; which comes infinitely short of the Infamy of *Unconcern* in a *Christian Magistrate* about the *Christian Religion*.

I now proceed to an Examination of our Author's Arguments, taken from the End and Design of *Civil Government* and *Religion*; and, first, of That taken from the End and Design of *Civil Government*.

Our Author, in his Account of the *Origin of Civil Government*, wisely takes for granted, what, he well knows, he is not able to prove, viz. that it is of *humane Institution*; and from hence concludes, that the *Civil Magistrate* can have nothing to do with *Religion*. Were his *Medium* true, there might be some Truth in his *Conclusion*: But as the Foundation is false, nothing true can be built upon it. That *Civil Government* is of *humane Institution* is so *Wild*, so *Romantick* a Doctrine, so much against *Reason*, and so evidently against *Revelation*, that a *modest Christian* cannot but blush to assert it. The *Power* of Life and Death in the *Civil Magistrate*, which cannot be deriv'd from *Man*, nor any *Number* of Men, but only from *God*, the *Author*, and *Giver* of *Life*, is an unanswerable Argument against it. But tho' this be good, yet we have *better Evidence*, that *Civil Government* is not of *Humane*, but *Divine Institution*; and That is the Evidence of the *Prophet*, or rather of *God himself* by his *Prophet Daniel* telling *Nebuchadnezzar*, (y) that his *Kingdom*, and *Power* was given him by *God*: That also of our *Saviour* in his Answer to *Pilate*, when *Pilate* told Him, that he had *Power to crucify* Him, and had *Power to release* Him; Our *Saviour* did not deny, that he had this *Power* of Life and Death in him; no, He *acknowledg'd* the *Power*, and declar'd the *Original* of it, declar'd from whence that *Power* does, and only can proceed, (z) *Thou couldst have no Power at all against Me*, says he, *unless it were given thee* (not from the *People*, according to our Author, but) *from above*, that is, from *Heaven*: And lastly, That also of the *Apostle*, in declaring the *Roman Emperor* to be (a) *the Minister of God*; for were *Government* of *humane Institution*, He would have been the *Minister* of the *People* only, and not the *Minister of God*.

(y) Dan. ii. 37. (z) John xix. 11. (a) Rom. xiii. 4.

We will grant to our Author, that Government was instituted for the *Good* of Men, and that *God's* Design in it was to *preserve Peace*, and to *secure our Civil Rights and Properties*; but that this was the *whole* Design of *God* in the Institution of Government, we cannot allow. No, it is evident, that *God* designed it also for the *Punishment of Evil-doers*, and for the *Praise of them that do well*; that is, to reward and punish moral Good, and moral Evil; to promote Obedience, and to revenge a Contempt of his Laws, *all* his Laws, those respecting *Himself*, as well as our *Neighbour*. But having already shewn, that the Civil Magistrate is in Duty bound to take care of Religion, I pass on to consider our Author's

Second Argument in Support of his Doctrine, taken from the End and Design of Religion. Indeed, to do him Justice, he has so far shewn himself a Friend to Religion, as, in the midst of his Endeavours against it, to acknowledge it to be (b) a great Friend to Civil Government; and to allow, that the Practice of the Duties which that enjoins, tends very much to our present Happiness, and makes this World a much more easy Place than it would be without it; (a Concession, from which alone the Magistrate may see Reason enough to concern himself about it :) But then he immediately spoils all this Kindness again, by adding, that *all this is but remotely the Effect of Religion, and makes no part of its main and principal Design*. Its main and principal Design, according to him, for he gives us no other, is this, (c) to recommend us to God, and secure an Interest in his Favour; a very imperfect Account of the great Designs of God in Religion. There are, no doubt, two great Ends of Religion, the *Honour of God*, and the *Happiness of Man*. The former of these our Author has entirely omitted, as, it may be, wisely foreseeing, that a People taught from Hea-
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ven to look upon the Magistrate as the *Minister of God*, would of themselves be apt to conclude from thence, that the *Honour of God* ought to be his grand Concern; and, consequently, that he ought to *execute Wrath* on those that *dishonour* him. The *latter* he means *something* of, *viz.* our Happiness in *another World*; for, in Analogy to what goes before, he can mean no other than *This* by it; because he makes the Good that we have from Religion in *this World*, to be only *accidental*, to be *remotely the Effect*, and *no part of its main and principal Design*. Far be it from me so far to detract from the *Goodness of God*, as to say, that *God* had no regard to our Happiness in *this World*, in the Laws that he has given us. He, no doubt, chiefly design'd by Religion to fit and qualify us for the Enjoyment of Himself in another Life. But tho' this was the *chief*, it does not from hence follow, that it must be the *only* Happiness design'd by Religion. *God*, no doubt, design'd our Happiness in *both Worlds* by it, if we take it (in which, I presume, a Lover of Latitude will agree with me) for an hearty Obedience to all the Laws of *God*. This is, I think, very evident, both from the *Goodness of God*, which must incline Him to do Good to us as well in *this* as the *other World*; and also from the *natural Tendency* of several of his Laws. To instance in two: (d) *Render unto Cesar the things that are Cesar's*; and (e) *Let every Soul be subject to the Higher Powers*. What do these Laws tend to but the Preservation of Government? Can our Author imagine, that they were design'd for our Happiness in *another World* only? No sure, it is very evident, that they were design'd for it in *this*. They were design'd, no doubt, for what in their own Nature they tend to, and that is, I say, the Preservation of Govern-

Government. To think otherwise, is to impeach the *Wisdom* and *Knowledge* of *God*; for it is, in effect, to think, that *God* knew not the *Nature* and *Tendency* of his own *Laws*. And it is also to impute all the *Good* of Government to meer *Chance*, and not to the *good Will* of *God*. It is very plain then, that *God* design'd *Religion* for our *Happiness* in *this*, as well as the *other World*; and that he design'd it in particular for the *Support* of *Civil Government*, from whence a great part of our *Happiness* in *this World* arises. And from hence I argue, that if one *End* and *Design* of *Religion* be to support *Civil Government*, then it is the *Duty* of every *Civil Governour* to do as much as in him lies for the *Encouragement* and *Support* of *Religion*; and therefore to discountenance and punish all those that transgress *God's Laws*.

Under the *End* and *Design* of *Religion*, the *Preacher* wildly argues, from the *Author*, and *Nature* of it. *Nothing*, says he, (f) can be more clear, or certain, than that as *Religion* has *God* only for its *Author*, so 'tis properly his *Care*, and *Concern* only. Had he said, that nothing is more obscure and uncertain, instead of clear and certain, he had spoken right. For certainly nothing can be less clear or certain, than that *Religion* must be *God's Care* and *Concern* only, because He only is its *Author*. Is the *Servant* to take no *Care* of any thing that is his *Master's*, because the *Master* only is the *Proprietor* of it? There is just as much Clearness in *this*, as in the *other Case*. The *Servant* is to take *Care* of what is his *Master's*, because it is His, or He is the *Proprietor* of it. Even so, *God's Minister* is to take *Care* of *Religion*, because *God*, his *Master*, is the *Author* of it. What therefore this *Writer* has urg'd as an *Argument against*, is a good *Argument for* the *Civil Magistrate's* concerning himself about *Religion*.

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As to the *Nature* of Religion, he says, that it (g) consists in a free, and willing Choice, in the Consent, and Approbation of our Minds, in the Sincerity, and Integrity of our Hearts, in our being fully persuaded of the Truth of what we believe, and of the Goodness of what we practice. From whence he argues, that it is foolish, and fruitless, to go about to make Men religious by Civil Penalties; that is, irreligious Men must not be punished for Acts of Irreligion, because such Punishment will not make them really religious: *Nazarenus* must be allow'd by Impunity to be profane, lest by Punishment he should be made an Hypocrite. Shameful Argument! No one ever asserted, that *Stripes* and Imprisonment did of themselves enlighten the Understanding. But what then? They may, notwithstanding this, and often do, bring thoughtless Men into a way of thinking, by which their Understandings may be, and have been, enlighten'd. They are a Means also of keeping Men of no Religion from open Wickedness, and so from corrupting others by their ill Examples. And therefore upon these Accounts, tho' they may be ever so disagreeable to Those that know they deserve them, yet they are very necessary things to keep up the Honour of God in the World, and to preserve the Purity of his Religion. I would not be thought an Advocate for Foreign Inquisitions. Every thing may be abus'd. All that I say is, that some Vengeance is necessary. And Vengeance certainly may be executed with Moderation. Those Courts run into an Extremity, and observe no due Proportion between the Sin and the Punishment. But yet, I believe, I may with Truth affirm, that even the intolerable Severities, used in these Courts, are not so displeasing to God, as an unbounded Liberty, or a general Impunity, for doing evil. ----- But to make the Weakness of our Author's Argument against Civil Penalties the more apparent, I will put the Case of One affirming, and

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publishing, that both *Moses* and *Jesus Christ* were grand *Impostors*. Must no *Wrath* be executed on this *Unbeliever* by *God's Minister*, and *Revenger*, because such *Wrath* will not enlighten his *Mind*, and make him a sincere *Believer*? What impious, what horrid, what shocking *Doctrine* is this? What a *Loose* is here given to all *Atheists*, *Libertines*, *Hereticks*, and *Enthusiasts*? If the *Magistrate* must make no *Distinction* by *Rewards* and *Punishments* between the execrable *Blasphemer*, and the pure *Worshipper* of *God*, what must *Religion* soon come to? Those that can thus teach, are, no doubt, noble *Guardians* of *Religion*, and well deserve the *Encouragement* of *Magistrates*.

There is (b) one *Argument* more, which our *Author* draws from the *Nature* of *Religion*, which must not go untouch'd; and that is this: *Religion* lies in the *Heart*; *Man* cannot see into the *Heart*, and therefore cannot be a *Judge* in *Matters* of *Religion*. In answer to this, I would ask this notable *Disputer*, how it follows, that because *Man* cannot see into the *Hearts* of *Men*, therefore he cannot judge of *humane Actions*? This, it may be, our *Author* will say, is clear and certain too. But certain it is, that there is no *Truth*, no *Consequence* in it. To make this the more plain, I will put another *Case*. Suppose any one should write in *Vindication* of the fallen *Angels*, and should endeavour to persuade the *World*, that the *Devil* is to be worshipp'd, as well as *God*. Must no *Man* presume to punish this *Wretch* for these monstrous *Impieties*, because no *Man* can see into his *Heart*? Insufferable *Argument*! Can our *Author* say, that *Religion* consists only in *Intention*, and not at all in *Action*? Is it *Religion* only to wish well to the indigent *Person*, to wish that he may be warm'd and fill'd, and no *Part* of it to supply him with what he wants? *Religion* certainly consists in *Action*, as well as *Thought* and *Intention*; and therefore *Man* may be

be a *Judge* in Matters of Religion, because he can judge of *Religious Actions*. But supposing Religion to lie *only* in the Heart, *only* in Intention, and *not* in Action, Man may be a *Judge* in Matters of Religion, because he can judge of *Intentions*. Man cannot, as God does, see perfectly the Heart, or the Thoughts and Intentions of the Mind. But notwithstanding this, Man can make a *Discovery* of the Heart of Man, or of the Thoughts, and Intentions of his Mind, by some outward Indications. Man cannot see into the Bowels of the *Earth*, but yet by the Nature of the Water, that issues out of it, he is well assur'd of the *Mineral*, that lies hid within it: And our *Saviour* tells us, that (i) a *Tree*, whose Nature we cannot see into with our bodily Eyes, is known by its *Fruit*. Even so, tho' we cannot see into the *Heart of Man*; yet by the Nature of his *Actions*, which are the *Issue*, or the *Fruit* of his *Thoughts* and *Intentions*, we may be well assur'd of the *Goodness*, or *Illness* of his *Thoughts*, and *Intentions*. So that a Man may be, and in several Cases is by our *Laws*, punish'd purely for the *Wickedness of the Intention*, as particularly in the Case of *Murder*, as distinguish'd from *Man-Slaughter*. And such Punishment is commanded (k) by God himself; who therefore has made Man a *Judge of Intentions*, as well as *Actions*.

Thus have I shewn the Invalidity of our Author's Arguments in Support of his Doctrine. God grant, that no Magistrate may ever make *that* Doctrine the Rule of his Practice. Should such a Doctrine once prevail, how deplorable must the Case of Religion soon be? And what would become in a little time even of common Justice and Honesty, of Truth and Fidelity? The only *Advantage*, that I know of, that we should have in such a time, would be This; that we should be then able to discover the rotten from the sound Members of *Christ's Body*; to distinguish

guish between *Men-pleasers*, and the *Servants of Christ*; between the *Lovers of Preferment*, and the *Lovers of Religion*; or, if you will rather have it, between a *true* and a *false Brother*; which would be some Comfort, when Times of *Gallionism* should again cease.

How *This Age* may relish our Author's Doctrine, I know not; but sure had his Lot been in *other Ages*, he would have been convinc'd of his Error by *other Discipline* than that of *Argumentation*. Magistrates have of *late Years* seem'd *fond* of Authority in Matters of Religion; but our Author has stripp'd them of *all* Authority in these Matters, and made them all *Usurpers*, *Usurpers* of the highest kind, *Usurpers* of the Authority of God.

Before I dismiss our Author, I cannot but take Notice of his Policy, in telling the Magistrate, *God's Revenger*, at a Time, when the most loose and Heretical Doctrines are spread about; when the *Articles of our Faith*, and the *Doctrines of our Church*, are almost every Day impudently struck at; and when He himself, in every Page, is laying himself open to his just Vengeance; that it is none of His Duty to concern Himself at all about these things. Pitiabie Policy, expedient only for a *Preacher of Latitude* to screen Himself, and his Offending Brethren, from the Hands of Justice!

Might I presume to exhort *Any*, as our Author has *All*, the *Ministers of the Gospel*, I should exhort *some* to consider *whose* Ministers they are, the *Business* they are sent upon, and the *Account* they must one Day give up to their Master; that as they are Ministers of *Christ*, and Labourers in the Vineyard of *God*, they would endeavour to *keep up*, and not lend their Hands to the *pulling down* its Fences, and laying it open to *Beasts* to root up and to devour; that they would be careful to answer the Trust reposit'd in them by preaching the great *Truths of the Gospel*, and not the *Whimsies*, and *Inventions* of *Men*; that they would not play with the Word of their Salvation; nor speak to *Discord*

and *Confusion*, but to *Peace* and *Edification*; in a Word, that they would discharge their Office with *Honesty*, and *Integrity*; that they would act consistent in every Duty, and make that *Sincerity*, which they preach, appear not in *Words* only, but in *Works* too.

And as to *Magistrates*, let me beseech them seriously to lay to Heart the miserable State of Religion amongst us, the sad Injuries, Outrages, and Violences, that it daily sustains; and let me intreat them for the sake of *God*, whose Ministers they are; *God* the Author of their *Power*, as well as of their *Being*; *God*, who can bring them down into the lowest Pit of Destruction, and can raise them to the highest Stations in heavenly Places; *God*, who came down from Heaven, and in our Nature suffer'd the utmost Pains and Ignominy, that humane Nature was capable of suffering: I say, let me intreat them by all the Fear, Love, and Gratitude, that they owe to this all-powerful, and infinitely loving *God*, the advancing of whose Honour is their Duty, and their Glory, that they would at all times, and in all places, at every Opportunity, express the greatest Regard to *that Religion*, which He has planted amongst us; and *that Religion*, by which only they can be sav'd; and that they would shew an *active Zeal* in promoting and supporting of it, a *Zeal* that is *most laudable*, I could almost say *meritorious*.

Let me also beg of them to do this for their *Nation's* sake, in order to prevent *God's* heaviest Judgments from coming upon it. Whoever considers, that *God* is a *God of Vengeance* as well as *Power*, and that National Sins are the Cause of National Judgments, and then reflects upon the monstrous Provocations of this Land, will see reason to expect, I may say, the utmost Vengeance of *God* upon it. For if *ungodding* our Redeemer, and, in consequence of this, *undoing* our Redemption; if denying the Divinity of the Holy Scriptures, and what is more than this, *burlesquing*

burlesquing and *ridiculing* them ; if polluting *God's holy Sabbaths*, despising his *Ordinances*, and a general Neglect of all the *Means of Grace* can draw *Vengeance*, *Vengeance* must soon come upon us. For These, which are the *highest Sins*, the *greatest Affronts* that *Man* can offer to *God*, are the crying Sins of this Nation, which walk about in open Light, as well as Darknes, without any Molestation ; and which I fear will prove the *Fore-runners* of that *devouring Angel*, which is not afar off from us, which destroys his *Thousands* and *ten Thousands*. Let me then intreat all *Magistrates* by all the *Tenderness* and *Compassion* that is in humane Nature, by all the *Bowels of Love* for their Country, that, if they would not see the *Grave* even glutted with *Dead*, their *Neighbours*, their *Friends*, and dearest *Relations* ; see All around them, and even *Themselves* too, in the utmost *Consternation*, flying for *Refuge*, but they know not where, and seeking for *Relief*, but in the utmost *Despair* ; see their Land made *desolate*, and an *Example of God's severe Wrath* against a most sinful People ; they would, 'ere it be too late, consider, whether they *Themselves* may not as greatly contribute towards the bringing this *Destruction* upon us by not punishing *Sinners*, as the *Sinners* themselves, by their *abominable Sins* ; and so would set themselves with all their *Might* to curb that *Spirit of Profaneness*, which now rages amongst us, and to reduce Men to their *Senses*, by bringing them back again to *Religion*, from whence they have most unreasonably departed. And I wish they would duly consider the *severe Judgments of God* upon the *Jewish*, as well as upon many other Nations, now not in Being upon account of their Sins.

Lastly, If I cannot for *God's*, and the *Nation's*, let me prevail with them for *Their Own* sakes, not to follow the Example of the *Magistrate* in the Text ; let them consider the great *Scandal* of it, nothing being more infamous than *Christian Gallionism*, or for a *Christian Magistrate* to copy out the *Indifference* of an *Infidel*

Infidel to the Christian Religion ; nothing also giving greater *Offence*, and rendring them more despicable and odious to all good Men than this : but more especially, let them consider, that they are *Persons in Trust* ; that they are *accountable to God* for the Exercise of their Power, and must one Day appear at the most tremendous *Bar of His Judicature*, to be eternally rewarded, or punish'd, according to the good or ill Use they have made of it ; when they shall be stripp'd of all worldly Pomp and Pageantry ; when all Marks of Distinction, all Honours, and Titles of Honour shall cease ; and they shall be set upon a Level with the meanest of Men ; and let me intreat them, as they revere this dreadful Tribunal ; as they value the Glories of Heaven, or dread the Terrors of Hell ; as they tender their own Happiness to everlasting Ages ; that they would seriously lay to Heart the monstrous Growth of Impiety amongst us ; and that, being clad with Zeal, and arm'd with Courage and Resolution, they would go forth against triumphant Wickedness, and by severe Reprehensions, by a good Example, and by a due Execution of the good Laws against it, would discountenance, and put to flight the Armies of Satan, the insulting Adversaries of the living God.

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